Lutheran Herald

AS LENT BEGINS

RNS Photo

When Jesus had come to the descent of the Mount of Olives, prior to his entry into Jerusalem, which is commemorated on Palm Sunday, "He beheld the city and wept over it" (Luke 19:41). Photo shows, as it looks today, the traditional site where Jesus wept as He looked down on the doomed city of Jerusalem. Toward the bottom of the Mount of Olives is the Russian church (center of photo) situated in the upper Garden of Gethsemane. Across the olive grove is the wall of Jerusalem, with the walled-up double golden gate in the center. Behind the wall is the Holy City.

grims making the traditional processional
m Mount of Olives to the Old City of
rusalem will see this view as they wind
ir way down rocky paths outside the city.
the center background is Mount Moriah
d its Moslem mosque, Haram Esh Sharif,
ite which in Christ's time was the Hebrew
nple. The spired church in foreground
Russian Church Shrine of Gethsemane.
aled-off gate at right in Old Wall is be-
ved to be a replica of the golden gate
ough which Christ entered Jerusalem on
m Sunday.

Publishers' Photo Service, N. Y.

UME XXXVIII MINNEAPOLIS, MINN., MARCH 2, 1954 NUMBER 9

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

The Lost Sheep

THELMA ALLINDER

I sat beside my door and gazed with awe
Into the cloud-banked sky at eventide.
The rain had ceased, and suddenly I saw
A lamb, and stones piled high on either side
To form a gorge. I knew there would be cool,
Clear water pooled behind those jagged rocks,
And grass where tender lambs were safe from cruel,
Wild beasts. I mused of shepherds and their flocks,
Letting my mind recall the one lost sheep
Of Holy Writ, and how the shepherd found
The frightened one and carried it to keep
It safe until they reached the grazing ground.
Our Heavenly Shepherd saves, from sin's ravine,
His sheep that stray from pastures fair and green.

Kingdom Laborers

INGA GILSON CALDWELL

We cannot all be keepers of the gate
Or gatherers of precious fruit that hang
Within Thy vineyard, Lord. The angels sang
As happily in heaven at Jesus' birth
As those whom God had chosen to relate
The glorious tidings to a star-hushed earth.
It may not be our lot to lead the sheep
Back to the sparkling brooks but we can bring
Their shepherd to them; we can help him reap
Or hold the basket for his harvesting.

Lord, Thou who gave us all that we require
To do Thy will, to reach at last the height,
Make us more mindful of our princely hire:
A crown of glory for a widow's mite!

Who Is He?

ESTHER WILLADSEN KAUFFMAN

What say ye of Christ; whose Son is He?
Lying there in humble stall
Holding seer and king in thrall
While His mother ponders all
Cradling Him upon her knee
Only Son of Mary?

What say ye of Christ; whose Son is He?
In the shop where oak and pine
Shaped with craftsmanship so fine
Never shadow gave or sign
Of a cross of agony,
Only Son of Joseph?

What say ye of Christ; whose Son is He?
Traveling the common way,
Praying there at break of day
While His followers sleeping lay
In pain-filled Gethsemane,
Only Son of Man?

What say ye of Christ; whose Son is He?
Dying on a tree of shame,
In a grave without a name,
Out of Death, Life to reclaim.
This alone that Christ can be,
Truly, Son of God!

Silhouettes on this page are by Gedge Har

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Lutheran Herald

he Bookmark

Soren Fengstad

Christmas mail had arrived, and my wife and I looking through the stack of cards. It was nice more to see the familiar signatures; some had ily pictures too. From one small envelope came a card with a small ornament attached. On the was written, "This is the bookmark Dad used so h. Mother and I thought Mr. Fengstad might like ave it. We thank you for all you did for us."

h, yes, I remembered that bookmark. Mr. T. used lip it on the page where he quit reading. It set us ıinking of the first fall we spent at P. At the close ny first service I said: "You all realize I am a ıger here and need your help. So if you know ınybody who is sick, or of someone you think I ıld visit, I hope you will tell me." The next day a said to me, "My father is an invalid, and I know would like to see you." She told me he lived with married sister a short distance from town. Two s later I visited him. He sat in a rocking chair ling his Bible, and before laying it aside he clipped bookmark to the page. It became a familiar sight me, for I saw him at least once a week. He was ne old Christian in his early eighties.

ne day his daughter who had first asked me to see said, "Do you ever see my mother when you go visit dad?" No, I had thought him a widower. ell," she explained, "Mother is quite nervous and es when strangers come. She is especially scared preachers. But she is a dear old soul just the same." aw tears in her eyes as she went on, "You see her was quite normal and loved to go to church meetings, until once a preacher asked her to give estimony and close with prayer. Mother always d and prayed with us at home but told the preacher could not do it in public. He scolded her and said was deceiving herself and was the way to hell. Since then ther has not attended church nor thing else. At times she is very pondent. I wish you could meet and speak kindly to her."

One day, coming to the home, I saw the daughter and her husband down at the barns. They motioned to me just to walk in, so without knocking I entered, and met an elderly lady hurrying from his room, heading for the stairs. I reached out and took her hand. "Mrs. T., I do believe? I am glad to meet you, and want to thank you for taking such good care of your sick husband. I have noticed how nice you keep his room and how tidy his bed always looks. God will surely bless you for it." I let go of her hand, and she hastened up the stairway. That day Mr. T. asked if I could give him Communion soon, and a certain afternoon was set for that. By this time he was entirely bedridden.

When I entered the room that afternoon I felt as though I was standing on sacred ground. The room was spotlessly clean, a small table covered with a shining white cloth was set by the bedside, adorned with a small cross and a picture of Christ instituting the Lord's Supper. Mr. T. asked if I would sing "Jeg staar for Gud som alting ved" (No. 53 in old *Landstad*). As I sang, the old lady came noiselessly in and sat on a chair just inside the door. I asked if she would like to partake of the Sacrament. She was weeping but shook her head, so I did not press the question further. While I administered to her husband, she was wiping her tears continually. When I had sung the Thanksgiving hymn, she came and thanked me for having included her too in the prayer. "You must come again soon," she said.

For Christmas I had ordered a copy of *Jul i Vesterheimen,* edited by Dr. Jørgensen, but I received two copies, for Dr. Aasgaard had been kind enough to send one as a Christmas present. Therefore Dr.'s Aasgaard and Jørgensen share in this too. I decided to give Mrs. T. one copy, for there was a story about a pastor and his family who served in central Minnesota in the pioneer days, and I had learned that Mrs. T. was born down there. The day I gave her the book she said I should not do that, for she deserved nothing. I as-

(Continued on page 213)

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

When the Lord Calls

J. C. K. Preus

The Lord is surely calling someone who is not listening or who does not recognize His voice.

In California a number of our congregations have established parochial schools, or, as they are generally called, Christian day schools. Some of these enroll children in all grades, others limit themselves to four, five, or six grades. All of them are thoroughly Christian in their entire plan and program. Every day there is prayer, hymn singing, and Bible teaching. Day by day each child is reminded that he is a child of God, and an effort is made to help him be a better child of his Father in heaven. At the same time they are being taught all the subjects required in public schools, and God is excluded from no subject. The class rooms are beautifully decorated and completely equipped. The teachers—men and women—are well qualified educationally and spiritually. The parents agree that the children attending these schools are showing in their attitudes and habits that the daily instruction in God's Word is influencing the development of their characters.

But these schools are year after year confronted by one great problem—not primarily with finances, nor with the education authorities of the state—but with teacher supply. Where shall they get teachers prepared for and dedicated to this high and holy calling? A high calling it is, indeed, and decidedly a holy calling, too. For here children in their most tender and impressionable age are being taught those truths and facts which are of most importance both for this life and for the life hereafter. The teachers in these schools are second only to the parents in influence on the lives of the children enrolled.

But always the question arises, where shall we find the additional teachers needed next fall?

The logical answer would seem to be: In those of our colleges that prepare teachers for the elementary schools. Four of our colleges do that—together with many other things.

A person wonders whether the Lord is not today calling some of these young people to this very service. They may not hear or recognize the call because it has never been presented concretely to them.

If and when the pastor of one of these congregations, or the principal of the school, writes to one of our colleges or to the education office of our Church requesting that this need for Christian grade school teacher

Photo by Eva

Day by day each child is reminded that he is a child of God an effort is made to help him be a better child of his Fath heaven.

brought to the attention of qualified teachers, probable that the call will be heard and that the resp will be favorable.

Qualified teachers, however, are not limited to gr ates from our colleges. There are graduates from teacher colleges who may be qualified. They may had training at the Lutheran Bible School, or may added to their training for elementary teaching experience in Sunday, vacation, and weekday rele time church school, having availed themselves of e opportunity to participate in teacher training and study courses offered by their local church. Such sons may also qualify for positions in the Christian school.

Teaching positions such as those indicated a would seem to hold great appeal for those who under a sense of dedication to Kingdom work. W a rare opportunity when a teacher of little childre free always to confront her pupils with the will of loving Savior or with the care and concern of almighty Father for His children. What a privileg foster in the children the conviction that in prayer may find strength against temptation and evil, ra than to appeal to their pride or their desire to pl someone, or to their fear of punishment and shame

Then, too, anyone qualified to teach in such a sc might well bear in mind that in such a position h she definitely has a part in the fundamental work quired for the building of our Church in Califor And a great Church it is going to be, for already l numbers of men and women have heard the cal service in this most rapidly growing area of our c try and our Church. Many have responded. More, m more are needed.

The Elongated Image

George S. Schultz

REPRINTED FROM THE
"LUTHERAN STANDARD" (ALC)

We take pleasure in reprinting here the first of a series of articles currently appearing in the "Lutheran Standard," official organ of the American Lutheran Church. Pastor Schultz, an ALC member of the Joint Committee on Polity and Organization, is director of Stewardship and Finance of his Church and has had an active part in preparing the Report on Polity and Organization which will be acted upon by the negotiating Churches in 1954. We shall reprint others in his series of articles in weeks to come.—The Editor.

My son and I play hide and seek around the outside f the house though he calls the game "cops and obbers." Basically it's a matter of trying to slip up on he other fellow without the other fellow knowing he's eing slipped up on

Since this is generally an evening diversion, the sun s sinking in the west. If I can get a position on the east ace of the house, and he sidles up either on the north r the south face, his shadow comes into view while e's still some feet away.

He thinks daddy's awfully smart to be able to catch im so many times!

Lest someone is tempted to deride a father for taking dvantage of his son or worse yet to compare the nerger negotiations to a game of cops and robbers, et's draw the conclusion quickly.

If we played the game in the early hours of the norning, transferring our position to the west side of he house, and if I could get my son to stand still for bout five hours (neither of which "ifs" are strong ossibilities), we should demonstrate the title of this eries of articles on merger developments and possibili-ies.

Though I could not see my son, I could see his longated shadow. It would not be like him in every espect, but it would have his characteristics. The hair vould be tousled, the ears protruding, and the arms vould be moving—they always are.

The Rev. George S. Schultz
Director of Stewardship and Finance, The American Lutheran Church

As the sun rose higher, the shadow would shorten in length to his own 40 inches of height. The sun would now throw the most direct and exact shadow. But it still wouldn't tell whether he was wearing red or green, whether his shoes were muddy or clean (though there isn't much question here).

Still in the Early Stages

All that can now be seen of the new merged church is a shadow. At present it is still an elongated shadow, distorted somewhat. But we can tell the shape of the head, see the object under an arm, observe the bulging pockets, check the fit of the coat. As further negotiations and consultations proceed, it can be assumed the shadow will sharpen, become more exact and definitive. We still shall have only an outline, and many of the details will be missing, not to be filled in until we "turn the corner," until the details are worked out in actual practice.

So what we're writing about in these five articles is a shadow, still in the early stages. There is a merger "blueprint" of about 100 pages, two copies of which have been sent to every pastor. Called the Report of the Joint Union Committee, it explains what the new church will look like—in outline or shadow form. It is our purpose to describe the shadow to you. We shall not attempt to point out where the shadow is strong or weak. We shall rather content ourself with acting as reporter, describing a scene. You decide whether you like what we see in the shadow of the church to come.

How the Shadow Came About

Five Lutheran church bodies recognized their compatibility through their membership in the American Lutheran Conference. Each elected a committee of nine men to analyze the unity of their faith and to discuss possibilities of organic union. All five of these churches approved this statement of unity of faith, the "United Testimony," but the blueprint for organization remained to be written. One church (Augustana) withdrew, leaving, according to our arithmetic, four churches. These and their 1952 confirmed membership are: Evangelical Lutheran Church (Norwegian background), 617,545; United Evangelical Lutheran Church

(Danish background), 33,700; Lutheran Free Church (Norwegian background), 42,813; and American Lutheran Church (German background), 541,251. Total, 1,235,309 confirmed members.

Each of these four churches continued its committee of nine men to carry on the discussions. It became apparent that a group smaller than these 36 men was needed so that frequent meetings could be held, and so that more rapid progress could be made in working out a plan of organization that resolves some of the variations that naturally occur in the operation of the respective bodies. Hence each merger committee appointed a polity committee of not more than five persons (three of the bodies appointed only three persons each). The Polity Committee spent over 30 days in discussions during 1953, working out the details of a blueprint which was then submitted to the Joint Union Committee for approval, and which is now being circulated among the congregations.

The blueprint is to form the basis for general discussions on merger matters in the field. Pastoral conferences will report to districts and the districts to the Church convention. At the convention of the four bodies (the ALC meets early in October, all the other bodies meet in June) approval or disapproval of the blueprint will be voted, and it will be decided whether or not to continue the negotiation efforts. The next step of the work will be further to refine and clarify the blueprint and to prepare Articles of Incorporation, Constitution, By-Laws, Articles of Merger, and, other documents to make the new church a reality. The final vote as to whether or not the churches want to merge cannot be taken until the 1956 conventions.

Whence These Distortions?

The blueprint now before us does not look exactly like any one of the four churches. The representatives of each body desired only to design the best possible structure for the new church body. Naturally, this involved carrying into the new structure the best of the present structures, though it must be admitted at once that what one church body looked upon as a "best" feature was not necessarily so regarded by the other bodies.

It should further be recognized that even in a committee of 14 persons plus several advisers there were differences of opinion as to what constituted the best operational and structural pattern. In some matters there was immediate unanimity; in many cases there were two, three, or four varying opinions from the several delegations; and in some cases there was not even unanimity within a delegation. But with all the necessary exchanges of idea and opinion one fact became increasingly apparent, a fact which ought to cause rejoicing by every member of the four church bodies: *Not one member of a single committee was willing to sell his Church short or to settle for what he regarde as an inferior plan as long as he felt a better plan wa possible.*

This was the period of stress and strain. It is recognized principle that in negotiations of this kin there must be give and take. But when a group of me sit around a conference table and are forced to put th principle into operation, it is considerably more difficu to practice it than to state it, especially if the matt at hand is of considerable significance and associate with no little tradition.

The usual procedure of the committee, in considerin any point, was to receive from each representati group a statement, usually written, of its church's at tude on the point and recommendation for the futur If the four recommendations were nearly identical, was an easy matter to arrive at common terminolog and proceed. If there were sharp differences of opinio explanations were given in an effort to clear up th point. Failing at unanimity, one group of represent tives might bring in a counterproposal, then anoth group might offer still a different counterproposal. I each case the committee would come to closer agre ment. Finally, though in some cases not for six month an attitude would be expressed which was agreeab to all.

Each man felt his responsibility to his entire churc body. Indeed, this slowed the progress. But we are co vinced that those who now complain because th merger is not closer to reality than the present bluepri offers have simply not been blessed with the privileg of participating in such discussions; or, given the priv lege, they would have had no real conviction of wh the new church should be, or have had no belief their conviction.

If any one individual or, more realistically, a grou of men from any one church body were to have s about to design the blueprint for the new church bod it would have been a simpler, faster job; but th wasn't the case. Into this discussion were injected fou major traditions, four different histories, four differe visions, varying nationalistic backgrounds. Those trad tions, histories, backgrounds, and visions themselv were created under the influence of similar earli stresses and strains. It might be a good idea that in suc discussions the past be forgotten and the present becom no more than a springboard to jump into the futur But history, as the members of the polity and merg committees now know, is not repealed like a law.

When It Comes to Using Words

Can a group of adult Americans, most of whom a dependent to a large degree upon their ability to i fluence others with spoken words, fail to understan each other's vocabularies? Such was the case, and suc

(Continued on page 20

'ou Lutherans Are a Friendly Lot

Mary Rebecca Claus

ıe idea for this article was planted and began to grow .ring the Christmas season, when the pastor of our ighborhood Lutheran church came to call. He came, aring among other things a gift of friendship, offering invitation to attend services on a Sunday morning—y Sunday morning. He was very casual in his invita-ın. So casual that we were afraid perhaps he didn't ean it.

It had been a long time since anyone affiliated with church organization had extended a welcome of any rt. Our own church—a Protestant one—had slowly it firmly closed its doors upon us, closed its heart ainst us. For the burden which we carried was too uch for our church to accept. We were the parents of child whose mind didn't develop normally, a child e loved very deeply.

We didn't once ask God why He saw fit to trust one His more special children to our care—but trust us e did—and because there was heartbreak beyond all uman understanding along with this trust, we instinc-vely were drawn closer to God. We needed and xpected spiritual sustenance to help us carry on. And hen this was denied us in our own church, our hearts ew bitter, our loneliness almost unbearable.

My husband and I are friendly, outgoing people. ompanionship with our fellowmen is as necessary to s as breathing. When this gradually became inacces-ble to us among Christian people, we searched for nd found it in less desirable places. Due to the constant nfinement we experienced while caring for our child, is loss of companionship was especially hurtful; and ter our son's death we turned to God for comfort, r we had nothing else, not even an acceptable place r worship.

hen, because the life of a hermit was not for us, and ecause God had chosen us to use our talents (such as ey are) in His behalf, we emerged from our unhappy ile.

The pastor invited us to church, and we were most rtunate that he was a representative of the Lutheran urch—for at that time we were in such a state of iritual depression we would gladly have accepted an vitation to join anything from Buddhism, Moham-edanism, to even an Aimee Semple McPherson type of ing. But God was watching over us. He knew very well we were of the Kingdom. He had watched over us the past ten years when our despair sometimes threat-ened to overwhelm us, and now when a change was imminent in our lives, He would continue to watch over us. He sent a Lutheran pastor to call, a friendly man, a man who spoke to us in our own language.

We accepted his invitation half fearfully, wondering if the pastor alone would be the friendly one, hardly daring to believe the congregation might be friendly too.

Our first Sunday at church we were introduced to a great many people. Then, because you Lutherans are such a friendly lot, you introduced us all over again. You introduced us to some we're sure we must have met not five minutes before. But that didn't matter at all—neither to you nor to us. The important thing was that you opened your hearts to us, and we were de-lighted, for it had been a long time since we had been made to feel at home, among friends.

And now, as of a few Sundays ago, it's a good feeling, this one of knowing *we* Lutherans are a friendly lot.

RNS Photo

We wondered if the pastor alone would be the friendly one, hardly daring to believe the congregation might be friendly too.

The Bell at Camp Friedland

Peter Geris

It has been a custom of all German radio stations for many years to broadcast at twelve o'clock on New Year's Eve the sound of the chimes of Germany's most beautiful church: magnificent Cologne Cathedral. This year, this custom was suddenly changed. Instead of the mighty and forceful chimes of Cologne, just a tiny tinkling bell rang into millions of German homes at that particular hour: the bell of the little chapel of Camp Friedland near Göttingen in the British Zone. And yet, the sound of this bell was the most beautiful one to practically all Germans in these days, considering the most important meaning Camp Friedland has to my home country.

This camp, situated not very far from the Zone border on this side of the Iron Curtain, is the final station for all German prisoners released from Russia and returning to their homes in Western Germany. Right after they are handed over to the Allied authorities, these prisoners are sent to Camp Friedland to undergo a medical test and receive first medical treatment if necessary, to be registered as new citizens of the German Federal Republic, and to be furnished with some financial help to start a new life in freedom. After a few days of stay at Friedland—which is no prison camp but just a checking station—the former prisoners may at last return to their homes and families.

Camp Friedland, the final station on the almost endless way of martyrdom, has long been waiting for thousands of German prisoners still held back in the Soviet Union, still imprisoned against all international regulations and against any law of humanity and Christianity.

But then, during the fall of 1953, a few hundred prisoners were suddenly turned loose in several subsequent transports by some caprice of the rulers in the Kremlin. The name of Camp Friedland, which literally translated means "land of peace," rang through Germany. Thousands of families were anxiously listening at their radio sets every night to the names of those who had filed into Friedland, hoping their beloved one might be among them. After ten or twelve transports, each including a few hundred prisoners, this release movement was stopped again by the Soviets. During October and November Camp Friedland was empty again, hoping and waiting for more to be freed.

On December 27, all Germany seemed to receive a somewhat delayed Christmas present: again, about two thousand prisoners were handed back to Western Germany after imprisonment and slavery in the Soviet Union of eight and sometimes even ten and twelve years.

Thus it happened that Camp Friedland was occupi by these two thousand former prisoners on New Yea Eve, waiting to return to their families during the fi days of January. And because there is practically German whose thoughts were not at Friedland betwe the days of Christmas and New Year, the Germa radio stations decided to broadcast the New Yea ceremony that was held in Friedland on that particul night.

This ceremony was even more important to all Pr estants because it included an address by Bishop Han Lilje, president of the Lutheran World Federatio who spoke to the former prisoners just a few minut before the little bell rang into 1954. Bishop Lilje d livered this address in the open air, standing amon the shabby camp barracks under the clear, star-covere sky, surrounded by all prisoners, Catholics as well a Protestants. More important than their different belie seemed to be the biographies of some of these peopl There were not only former German soldiers, capture as prisoners of war and convicted as "war criminals by Soviet courts for committing "crimes" like pickin up a rotten carrot from the mud of their Siberian cam There were also seventeen, eighteen year old boy among the crowd who had been kidnapped and tran ported into Russia at the age of nine and ten in 194 when the Russian armies were pouring into Easter Germany. There were women among the crowd wh had been kidnapped the same way and forced to wor in coal mines since. There were even some Germa soldiers who had fought in the French Foreign Legio in Indochina, who were captured by Vietminh rebel and handed over to Soviet Russia.

Between the barracks of Camp Friedland, in the clea and cold night of New Year, a crowd was gathere around the head of the Lutheran World Federatio which represented all that this federation, that ever Christian in the world is fighting against: inhumanity atheism, cruelty, slavery.

Bishop Lilje knew most beautifully what to say t this mixed crowd of people of which every one ha suffered more than a thousand people in the free worl together. He spoke in simple, touching words abou the new life they are going to start. He did not speal about hate against the horrible regime they had jus escaped from, but his words expressed the firm stand point every Christian of today should be determine to take. His words were full of love. It certainly need some greatness to speak to an audience like this abou

ve. But what else is it that makes the free world ally a *free* world?

I happened to spend this particular night at my rental home near Bonn, the West German capital. 'e were prepared to inaugurate the New Year, as is stomary in many German families, when the radio ation switched to Camp Friedland. All of a sudden, Bishop Lilje's words and the humble sound of the little bell made us remain in our seats and look into each other's eyes instead.

I must confess, all of us started the New Year with tears in our eyes. Tears of happiness for those who had returned; tears of grief for those who are still withheld by an unChristian regime.

hy Kingdom Come

F. W. Thomsen

(FOURTEENTH IN A SERIES)

iews and Interviews

s we entered the home where the evening Bible study oup was to meet, the family, not yet finished with nner, rose to greet us cordially. Our hostess showed to the living room. While she and her daughters eared the table and washed the dishes, we enjoyed siting with other guests who were arriving. About enty-five in all gathered in this home for the meeting, hich was opened by Pastor Olger Quanrud of the utheran congregation at Bogota. Pastor Arnfeld Morck oke next; this was a fine experience for many of those the group who were refugees from the plains and ends of Morck. Later Arnfeld translated my talk the Gospel of Love as an answer to the strife and relessness in the world. The fine Christian fellowship th this group of congenial Christians was an inspira- n.

*

It was a cold night in Bogota. Outside the cathedral, omen knelt in front of the statues that stood in niches enly spaced in the massive walls. In the glow of the tive candles we could see their lips move in prayers at loved ones might be spared the torment of purga- y. What is lacking is not an awareness of fear or eeling of guilt because of sin. What is lacking is an areness of the healing flow of God's creative love.

*

Why do Catholics affiliate with the Protestant urches? For some it is merely an escape from Catho- pressures and demands, rather than a grasping for w-found hope in the evangelical churches. Some find peace within the Catholic Church, no matter how uch they do or how generously they give to the urch. Others see in the evangelical message a new ht and a new freedom before a God of love whose ll it is that all shall be saved.

*

uring an interview, one of the directors of the museum Bogota expressed some candid views of the culture of lombia. His opinion is that Colombia has not yet developed a sound indigenous culture, but that the nation is in a state of transition. The pseudo-culture of Colombia, he said, is based on a dreamlike devotion to the past glories of Spain; Colombians visiting Spain today have a rude awakening from this romantic dream. The period from 1939 to the end of World War II was the "French Period," with its perfumes, laces, and porcelain. Since that time and until now the

Sketch by the Author

Outside the cathedral, women knelt in front of statues that stood in niches in the wells.

"American Period" has held sway and brings with it cars, Coca-Cola, "OK," and an abundance of Yankee gadgets. This he did not consider an improvement. Among the upper classes in Colombia there is a feeling of inferiority because of the very presence of the primitive people in the nation. In general, the Colombians are not original thinkers but are followers of forms and rituals. Most Colombians, who have heard about but have never seen the United States, stand in unwarranted awe of the northern nation. They seem unaware of their own fine craftsmanship—in lace, in wool, in exquisite wrought iron and in woodwork.

The people of Antiochia, the province in which Medellin is located, are a mixture of Indian, Spanish, and Negro blood. The Negro ancestry is traced back to slaves who were brought to the country by the Spaniards for work in the gold mines. The rough terrain of the state made hard work a necessity for these people; this in turn produced a serious, businesslike, aggressive people, who are called "the Jews of Colombia."

My parting question was, "What has been the influence of the Catholic Church on the culture of Colombia?" The museum director answered, "It has been a frustrating influence. Most Colombians are either devout Catholics or atheists."

*

To these statements can be added those of Capus Waynick, the American ambassador. He spoke in no uncertain terms against the perverted and violent methods of the Jesuits, who had tried without success to intimidate him. A man of strong Christian character, he has been of great help to the Protestants in Colombia.

Madagascar Annual Conference Report

We have just received the first copy of the Conference minutes from Madagascar. Concerning the Conference, the Rev. Mr. Hofstad, the superintendent, writes as follows:

"Our conference lasted only seven days, so we were through last Tuesday. Now our two secretaries are busy trying to get the minutes ready so that they can be sent off by the plane on Tuesday. In the meantime there are a few things that I wish to touch upon so that you will have a little time to think them through before your board meeting.

"On the whole we had a wonderful conference. The committees had done a good job in advance, which naturally helped to speed up things on the conference floor. We had cleaned up all matters of business by Monday morning, so we spent part of that session and Tuesday morning just discussing mission policies.

"Our conference was delighted to hear that two the present senior class at the Seminary have accep a call to come out here. Things are beginning to l brighter as far as our field out here is concerned. D ing our conference we have had a map hanging on wall that has certainly driven home to us all the n of opening up more stations out in the western part our field. Mrs. Johnson had made the map, and as says, it would only be a Norlie that would do a like that. Anyway, she has all of the stations and c stations with the populations in each district. Althou we have known these facts in a sort of vague fashi this map has set us all to thinking along the line carrying out plans that have been on paper for a l time—namely that of getting stations started at Bel and Antanimora. At each of these two places there more people than at the four stations of Fort Daup Manafiafy, Manantenina, and Ranomafana. At Bel station alone we have more people than the ab stations plus Manambaro."

From the minutes we note that there is an additio request for funds for building the hospital at Mana baro. The same thing is true in Madagascar as in Am ica, in fact as in all places in the world. Construct costs are usually higher than originally assumed wh we began our buildings. One of the situations fa during the conference was a shortage in person They are very happy that two men from our semin accepted calls to Madagascar this year, but meanwh they are leaving a couple of mission stations em in order to fill other positions that must be taken care

In the field of education there has been the neces of extending the services of our boys' school at Man tantely so that they also will have the opportunity higher education in preparation for teaching posts schools conducted by our mission and by the gove ment.

We have a full time youth secretary in the per of Miss Lyla Sivesind. The youth work has been veloping very satisfactorily, and they are proposing 1954 that some type of Bible camp be established the young people. This would be the first such exp ment on our field in Madagascar.

Concerning some of the special items and the devel ments of the field we have the following excerpts fr the report by Pastor Hofstad:

"As it appears now, we will be obliged to draw one of our missionaries from one of the stations. Mu as this is regrettable, there seems to be no other so tion. May God hasten the day when we may h enough missionaries so that every station may have ordained missionary to head the work. With the num of pastors steadily increasing at all of our stations a

e pastoral calls growing in numbers, the guiding nd of an ordained missionary becomes more and ore a necessity. At present we have three stations thout a man missionary. At the same time I am glad say that it does begin to look as if the time will soon me when all of our stations will be staffed. I base is on the fact that news has just come from home iting that two men have been called by our mission ard from the present senior class at our seminary for ir field out here. For this we extend our thanks to the ard.

"Finally, a few statistics. During the past year there is been a total of 1,433 baptized. Of these 392 were lults and 1,041 children. Visitations were made at all ations. There was a total attendance of some over 000. The number of catechumens attending the visitaons total 477."

he Elongated Image

ontinued from page 202)

ill be the case to an even greater degree as these iatters are discussed on a wider scale. Words mean ifferent things to different people and in different rcumstances.

The lesson we learned, which you must learn in eading this series of articles, is not to generalize on ey words or phrases.

For instance, we of the ALC frequently heard—nd read—that we are a "centralized" church, governed y a small but strong group of persons. The word "centralization" means one thing to one group and omething altogether different to another. We found vidences in practically every other body of "centralzed" control which, our representatives thought, "the LC would never tolerate." We must be careful not o characterize a church body or the proposed blueprint vith such a word.

Another phrase which is better avoided is "strength f the units." The ALC prides itself on having "strong districts," yet the district structure of the other churches has evidence of strength, too, as ours may have some vidence of weakness. To say that the blueprint provides "stronger districts" or "weaker districts" immediately begs for definition.

The same thing can be said about such words and hrases as "independent action," "debts and obligaions," "legislative and administrative authority," "the ongregation as the highest authority of the church ody," "deficit financing," and many others. To be nderstood, these words need to be defined.

It is best, therefore, not to characterize the plan by sing general labels. Look at the blueprint or read the ucceeding descriptions, and in the discussions that will ake place avoid the temptation to generalize.

On the High and the Low

Harold B. Kildahl

THE FIRST SUNDAY IN LENT
March 7, 1954
Text: Matthew 16:21-23

There is a high way and a low—always it has been thus. It is so now. The high way is the way of God. The low is that of man. It is well depicted in the text this day.

Christ Jesus, Son of God, had come to be a ransom for many. He would sacrifice and scatter His life in the interests of the souls of men, and their lives. He would suffer torment of body and soul and end His life on a symbol of suffering and shame, the cross, for this was the only way by which the souls of men might be redeemed. This was and is the high way—God's way, whose ways and thoughts are not man's, but whose ways and thoughts are high above those of any man. This was and is the high way of divinity, the high way of forgiving grace, the high way of love and of salvation. And man could not quite see it at all.

Peter, the rock, and not alone Peter but countless others, even in our day, would have found another way. Peter and those who accompany his thoughts and actions in every generation would slip past the cross, rub it out, so to speak, and find another way that leads to redemption. "Spare the Savior, let man work it out for himself." Such are the words that are suggested by the action and declaration of Peter.

Strange, don't you think, that the cross has been a stumbling block for so many and for so long? Suffering, sorrow, blood, sweat, death—these are offenses to some. And yet, though man may cringe from it all and run from the scene, and like Peter and many others seek the cloak of anonymity in the face of impending death, it remains that this is God's way, the high way, the only way by which man can be redeemed and forgiven and brought home to God.

Which way do you travel, friend—the high or the low? Would you spare the Savior from the cross, remove the cross, so to speak; be done with the sacrifice of God's own Son and look to the occult, to the mysterious, to the philosophical for redemption? Many do. They are traveling the low way through life, the human way, and they will be lost in the end, for the low way does not lead to the eternal home.

The high way, that is our way. That was Christ's way, heaven's way, and ours as we cling to the Savior and the cross on which He died. In Him, His suffering and death, His victory over sin, His resurrection and conquest of death is our hope, our redemption, our life.

There is a high way and a low. Which, friend, is yours? Amen.

Our "Board of Deacons"

THE REPORT OF THE JOINT UNION COMMITTEE—8

As stated in last week's editorial, the Church Council of the merged Church holds a place analogous to that of the Board of Deacons in a Lutheran congregation. In the *Report,* Chapter IX is devoted to "The Church Council." There is little about this chapter which is new to our Church and we need devote little space to a discussion of it here.

In make-up the pattern which has always been used in the ELC is followed. Membership of the Church Council consists of the president of the Church, the district presidents, and one lay representative of each district, elected by the district.

In general, "the Church Council shall have special responsibility for the leadership and supervision of the church body in all spiritual matters" not otherwise assigned by the Constitution and By-Laws or by convention action. Here again there is nothing new. We are confronted with the difficulty of defining "spiritual matters," of course, but that is nothing new! If one of our readers can help us at this point, we shall be appreciative. *Everything* the Church engages in must be spiritual. The finances of the church body are in the realm of the spiritual as much as are, for example, matters dealing with the clergy, etc. It is simply incorrect to differentiate between the "spiritual" and the "temporal" affairs of a Church. However, as already remarked, we just don't know what words to use to designate the different spheres, so we shall have to fall back on the specific duties of the Church Council.

The *Report* assigns twelve specific duties to the Church Council. Two place in its charge general direction of our inter-synodical relationships. Two have to do with judiciary proceedings, in cases where appeals in disciplinary matters come to it from the districts. Two place special commissions under it: Evangelism and Research and Social Action; these will be discussed in later editorials. The Council is made the nominating body to select candidates for the Board of Regents of the theological seminary of the Church. The task of holding colloquy with pastors applying for admission to the church body is the Council's, as is also that of having personal interviews with seniors in the theological seminary before they are ordained.

As we said at the outset, there is so little difference between the proposals of the *Report* and our present usages that we of the ELC will feel very much at home in the new Church at this point. The Church Council continues to be the "Board of Deacons" of the church body, our highest board. What new duties have been assigned to it will be discussed in connection with later chapters of the *Report.*

EDIT

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THIRTY-SIXTH ANNUAL MEE

This is written in a lounge of the Colton Manor Ho Atlantic City, N. J. The National Lutheran Cou is in the midst of its thirty-sixth annual meeting. Sea in the large, comfortable room are a majority of 34 Councillors who represent the eight general Luthe bodies making up the Council. Present are also ab a dozen members of the Council's staff. (One of reasons for having so many of the annual meeti in the East is in order to make it possible for s members to be present.)

The daily press is well represented. Mr. Erik Mode head of the News Bureau, informs us that the follo ing dailies are represented: New York *Times,* N York *Herald-Tribune,* Newark (N. J.) *News,* Washi ton, D. C., *Star,* Milwaukee *Journal,* Philadelp *Inquirer,* and Philadelphia *Bulletin.* In addition, wire services and *Religious News Service* are rep sented. To the best of our recollection, no previo annual meeting has been so thoroughly "covered" the secular press—an indication of the important pla in world Protestantism the National Lutheran Coun has come to occupy.

These are not days of leisure. The famous Boardwa along the beach, is only three blocks away. However, sees little of the members of this group except befo breakfast and dinner and late at night. Sessions r from 9:00 A.M. until noon; from 1:30 or 2:00 un 5:30 P.M.; and from 8:00 to 10:00 in the evening.

One has only to study the official Agenda to discov why the sessions are so long. It consists of 241 tight typed pages. At the beginning of this afternoon's se sion, page 167 had been reached. This morning wo abroad occupied the Council. This afternoon will devoted to American Missions and Public Relation Tonight Student Service will have the floor. And th is a typical day.

The amount of detailed knowledge the Councillo must possess is almost unbelievable. Many years ago w heard it stated on the floor of the Council that th various bodies must guard against a too rapid "turn over" of Councillors; continuity was needed. At th time we could not quite follow that; would it not b better to change constantly so that more and mor people might have a share in the work? Now, sittin through our fourteenth consecutive annual meeting, w see the reason for the remark.

RIALS

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ATIONAL LUTHERAN COUNCIL

Take the delegation of our own body—six men. They epresent almost a million of us. The Evangelical Lu-heran Church devotes about three quarters of a million ollars a year to inter-synodical work of all kinds. These ix men, representing our interests and concerns in this rea, must understand the complete work of the Coun-il and the Lutheran World Federation in detail. hey include the needs in Tanganyika, Africa, and avannah, Georgia; at the University of Minnesota and 1 Bogota, South America. The details of welfare work nd Foreign Mission work, of American Missions and ublic Relations—all are within the purview of the ouncil, and the Councillors must actually be "experts" n all these fields. Without a doubt the Councillors and taff of the National Lutheran Council are the best nformed Lutherans in the world.

Ve have always considered it one of the most cher-hed privileges of the editor to try to interpret the ork of the Council to our Church. As we have sat ere these days, listening to reports and discussions, nd wondering just what to say to our readers, a picture as been growing in our mind: a picture of the physical rinciple of *leverage* as applied to Kingdom effort. his matter of leverage is simple enough. Here is a oad, a heavy load, which must be lifted. Here is a erson who is responsible for lifting the load. Unaided e cannot budge it. But given a secure place to stand nd a long enough lever, he can lift it with ease. Lever-ge multiplies power.

No one would characterize the world outreach of ur Church as a "load" in the sense of something bur-ensome, wearying, something we would be glad to be uit of. Rather, one would prefer to say that it is a part f our God-given ministry as a Church, a happy, blessed art. There is no slightest part of the work of the Jational Lutheran Council which is not included in our ord's Great Commission. That is another way of say-ng (we wonder how often we have said that here) nat every detail of the Council's work is *our* work. herefore The Evangelical Lutheran Church would ot be rid of any of it if we could; and we could not we would.

Working alone, this Kingdom load would be far eyond our power to lift. The ELC could no more arry on Student Service, for example, by itself than congregation could carry on a self-sufficient program of Foreign Missions. A *lever* is needed in order that we may lift the load. The National Lutheran Council is the lever. Together with seven sister Lutheran bodies, we can lift the load; we can carry on this part of our ministry as a Church.

Pastor Olson is devoting his two pages of "Here and There on the Christian Front" to some of the details of this year's Council meeting, and we shall not attempt to add anything to that. Let us merely point up a few of the matters which we consider of prime importance this year. The action of the Council toward taking up again the work of resettlement of Lutherans from Europe was probably the most important matter decided. The work will be carried on under tremendous handicaps because of the stringent rules laid down in the Resettlement Act of 1953. Nevertheless, this is an area of work which the Council cannot disregard. When one remembers how well the displaced persons ministry of the Council succeeded, one cannot doubt but that the present program will also succeed. These columns will no doubt carry a good deal of material about this work in months to come. This is an area of work the success of which is so completely dependent upon the co-operation of individuals in the participating Churches that it will be necessary to give it wide publicity.

Second in importance we place the decision to go a step further in the program of providing student centers on non-Lutheran campuses. The first part of this program of capital investment was undertaken several years ago. Now steps were taken to build such centers on a large number of campuses. We of the ELC should be particularly interested since much of the building will be within our natural territory, notably in Minnesota and North Dakota.

At this meeting The Evangelical Lutheran Church was asked to supply two men for high positions on the Council staff. One of these has accepted the appointment; notice of this is taken in our news columns. The other man has not reached a decision; until he does, there would be no object in naming him. Part of the "giving" of the Churches to the Council is in manpower—not always the easiest gift to make, since we always seem to have too few men for our internal work. But those gifts too bring blessing.

The entire work of the Council continues to progress. How much farther it will expand will depend upon the future action of the participating bodies. The intangible value of the Council also becomes greater and greater. It becomes more and more the center of American Lutheran joint action, more and more the symbol of a Lutheran unity which is very real, even when it cannot express itself in organic union of all the bodies. It is still "God's greatest gift to American Lutheranism."

Meditations for the Family Altar

J. R. Hester

TOWARD THE SECOND SUNDAY IN LENT

The Lesson: Isaiah 42:1-7

The Gospel: Luke 7:36-

Monday, March 8
BE CAREFUL
Read I John 2:12-17

Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him.

There is a dangerous competition going on for the love and affection of Christians. It is a struggle between God and the world. Though God has first claim on His redeemed, the "world" and the "things in the world" are anxious to fold all men, especially God's children, into their arms.

For this reason John gives a clear word of caution. Be careful, he says, that God doesn't lose out to gadgets. Be on guard as you walk amidst the "wet paint" of life that none of it gets on you. Don't set roots to anything less than God. To fall in love with the world is to fall out of love with God, for these two loves cannot exist side by side.

It is not wrong for Christians to love and cherish God's gifts to them in this life so long as these will increase their love to God.

I love Thee, O God, with all my soul, my strength, my heart, my mind. Amen.

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Tuesday, March 9
WHY REJOICE?
Read Luke 10:17-20

"Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."

The seventy disciples came back from their campaign with glowing accounts of success. It was God's success in which they had had a share. In God's Name they had cast out devils. With growing courage and increasing faith they had gone from place to place, amazed at the power of God. They were pleased and honored that God had used them as instruments of His work. All this filled them with joy.

While they rejoiced much in this, Jesus reminded them they should rejoice even more in the success of the campaign God had won for each of them: that their names were written in heaven.

When we know our names are recorded with the saved, we have real reason to rejoice. Then with true zeal we can pray and work that others may come into this joy. Salvation, the greatest of all gifts, brings the greatest rejoicing.

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Wednesday, March 10
INTIMATIONS
Read Exodus 33:17-23

"And while my glory passes by I u put you in a cleft of the rock, and I u cover you with my hand until I h passed by. . . ."

Moses had a strong desire to see glory of God. When he asked God show Himself to him, it was not grant God knew that Moses would not be a to look upon His glory and live. The fore, He arranged to make a partial sho ing of His glory. He would show him while Moses stood in the "cleft of rock."

To see the full glory of God is experience reserved for His children in life to come. Then they will be ready a able to see it. But the very faith which they are saved is in this life a "cleft in the rock" from which they intimations of His glory. The heav and the earth are full of the glory God, for those who know Him. A what God does to and through men a women who come to Him for forgiven and life is a greater intimation of glory. For this reveals His power and love.

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Thursday, March 11
FOR ME
Read Hebrews 2:10-15

Since therefore the children share in flesh and blood he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil.

At this season of the year when the story of the passion and death and resurrection of Jesus is dwelt upon, every Christian should remember that these events of long ago took place for the sake of his own individual needs. He must say, "It was for me"

For me Christ took on flesh and blood. He left heaven to walk on the dusty roads of earth. He forsook the realms of glory to be rejected of man. Worthy of the service of angels, He made Himself the servant of all. Lord of all life, He gave His life to satisfy the justice of God. Lord over death, He arose from the grave to promise life everlasting.

This was done for me. Quietly, while I thank God for His love and mercy, I ask, What have I done for Christ? Never can I love or serve Him enough.

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Friday, March 12
THE UPLIFTED LORD
Read John 8:21-30

"When you have lifted up the Son of man, then you will know that I am he, and that I do nothing on my own authority but speak thus as the Father taught me."

The Jews did not understand Christ or His mission. They did not believe in what He said, and they refused to believe that He came from God. Their rejection of Him would lead to His death. And when He was "lifted up," they would know Who it was they had crucified.

No one knows Christ apart from the cross. He may be respected as one who was a great thinker and teacher. Or He may be understood as a social reformer of His day. But Christ without the cross can be worshipped by no one. Only those who know the uplifted Lord know the Christ God sent into the world to prepare salvation.

The Son of man willingly suffered the death of the cross for mankind. On Calvary we take our place to worship, praise, and adore Him. He Who was servant of all lays claim on our undivided devotion. To Him we lift up our eyes.

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Saturday, March 13
GOD WITH US
Read Exodus 14:13-21

And Moses said to the people, "F not, stand firm, and see the salvation the Lord, which he will work for y today; for the Egyptians whom you today, you shall never see again."

The Children of Israel had a real de onstration of the fact that God d mighty acts in behalf of His peo When they left Egypt they were p sued by the Egyptians, "all Pharao horses, his chariots, and his horsemen Before them was the sea. It appeared though they were trapped. But the L divided the sea so that they were a to cross, and the enemy was destroy They learned that the Lord was w them; they saw the "salvation of Lord."

Of great comfort and courage to believers is the truth that none of us alone in facing the trials of life. G is ever present and is equal to any situ tion we are asked to face. Upon His po er He asks us to depend.

Dear God, help us to mistrust c weakness, and depend fully on T strength.

Here and There on the Christian Front

Edited by Raymond M. Olson

TUDENT CENTER ROGRAM

. fund of $1,750,000 for capital in-stment in student centers was au-orized by the National Lutheran ouncil on February 4, at the Coun-l's annual meeting. Proposed by the ivision of Student Service of the ouncil a year ago, to complete a pro-am of development of student cen-rs at strategic points, the plan had en under study by the member urches. Reports from these studies dicated a willingness to approve the lan, subject in some instances to the pproval of the General Convention f a church body.

The resolutions adopted by the ouncil, approving the raising of this und by 1960, stated, "That no assess-ent of any definite amount be made any participating body against the rst million dollars, but that each par-cipating body be invited to contribute oward this fund out of its central reasury as generously as possible," that each member body be asked to re-ort to the Council the amount which t will contribute," and that "the re-naining $750,000 be assigned on a ite by site basis to be raised as the espective bodies see fit."

It was further stated that "the total ost in each case shall be met by a rant from the million dollar fund and y gifts from each body in proportion o its confirmed membership in the rea."

CALL U.N. TO PROPOSE PEACE PARLEYS

Taking cognizance of the manner in vhich the "United Nations has worked vith dedicated patience to find a way o peace in the Middle East," through resolution of appreciation the Na-ional Lutheran Council addressed a ommunication to the U. S. State De-partment stating its conviction that 'the United Nations General Assem-ly should be encouraged to issue a ew appeal to the Arab nations and srael to meet in conversation for the urpose of finding a way to peace." The resolution suggested that the Conciliation Commission or a specially designated mediator agreeable to the negotiating nations be available for assistance in such a meeting.

The action of the Council followed the report of Dr. F. A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions, in which he told the group of his conviction that the Christian Church must use every legitimate means to help find a peaceful way out of the explosive situation in the Middle East. Dr. Schiotz, by virtue of his position, has spent considerable time among the Arabs and Jews in seeking property settlements on behalf of "orphaned" missions in the area.

Dr. Schiotz, in a well-documented presentation, quoted Prime Minister Sharett of Israel as saying, "We want peace, but we can hold out forever. Our enemies will have to give up their morbid hope that economic collapse, a second round of war, or something else like cutting off foreign aid will deliver Israel into their hands. It is not going to happen." On the other hand, speaking of the Arabs, he said, "It is a common fear among Arabs that Israel intends to get all of Palestine in time. No one can stand in the Arabs' shoes but what he sees a clear case of the violation of the principle of self-determination."

REPORTS SPECIAL LATIN AMERICA OPPORTUNITY

When Dr. Stewart W. Herman, executive secretary of the National Lutheran Council's Division of Lutheran Co-operation in Latin America, reported to the Council he requested a "much bigger" capital investment in the coming years in Latin America, "to help the struggling new parishes, consisting often of recent immigrants, to buy land, build churches, provide parsonages, and create a Lutheran theological seminary in Spanish Amer-

NATIONAL LUTHERAN COUNCIL OFFICERS

Photo by Mike Blizzard, Atlantic City Press

Newly elected officers of the National Lutheran Council, chosen at the annual meeting at Atlantic City, N. J., are shown here. Seated, left to right, are Dr. H. F. Schuh, vice-president of the council, who is president of the American Lutheran Church; Dr. Oscar A. Benson, president of the council, who is also president of the Augustana Lutheran Church. At the rear are Mr. Fred C. Eggerstedt, treasurer of the council; Dr. F. Eppling Reinartz, secretary, who is also general secretary of the United Lutheran Church in America.

ica." Telling of the "almost unbelievable progress in the opening of the Latin American continent to the ministry of the Lutheran Church," he interpreted this progress as becoming a virtual mandate to the Lutheran Church to enter the open door.

"We add a prayer of supplication that the Church may provide the resources needed to make the venture not merely an inconclusive spiritual beachhead in the lives of our brethren in Latin America but rather a full-scale invasion of their hearts by the Holy Spirit," Dr. Herman said.

The NLC division is in charge of missions to Spanish-speaking unchurched people in Latin America countries. The Lutheran World Federation's Committee on Latin America, which Dr. Herman also serves as executive secretary, conducts diaspora service to refugees and scattered Lutherans in Venezuela, Colombia, Ecuador, Peru, Chile, Argentina, Brazil, Mexico, and Central America.

Dr. Herman reported that during 1953 six new Lutheran congregations were established in Latin America in addition to four organized in 1952. Three of the new congregations were established in Venezuela and three in Colombia.

LWA APPEAL TOPS 1953 GOAL

Lutheran World Action, the annual financial appeal conducted by the National Lutheran Council for emergency activities at home and abroad, raised more than 107 per cent of its 1953 goal of $2,600,000 with total receipts of $2,791,330. Dr. Paul Empie, executive director of the National Lutheran Council, reported to the Council's annual meeting at Atlantic City, that all eight bodies belonging to the Council reached or surpassed their quotas.

The United Lutheran Church in America, the largest body belonging to the Council, and responsible for raising nearly half of the total goal, exceeded its quota with contributions of $1,371,920 or 112.49 per cent, the second highest percentage. The highest percentage was that of the American Evangelical Lutheran Church, wh raised 116.15 per cent of its quot $15,280.

During the past 13 years, accord to Dr. Empie, LWA appeals h raised nearly $37 million among 10,000 local congregations affilia with the member church bodies. Th funds have been used for emerge activities at home and abroad, major share to provide spiritual a physical relief in war-ravaged co tries throughout the world.

The 1954 goal of Lutheran Wo Action has also been set at $2,600,0 but congregations are being enco aged to raise at least ten per cent m than their original quotas in order meet this year's needs of nearly million.

The final report of the 1953 LW appeal follows:

	Goal	Cash Received	Per C.
United Lutheran Church in America	$1,219,627.56	$1,371,920.08	112
Evangelical Lutheran Church	530,800.85	533,146.55	100
American Lutheran Church	452,719.59	452,719.59	100
Augustana Lutheran Church	296,788.97	299,710.89	100
Lutheran Free Church	38,392.44	39,484.34	102
United Evangelical Lutheran Church	28,298.59	31,696.94	112
Suomi Synod	20,216.93	20,270.00	100
American Evangelical Lutheran Church	23,155.07	15,280.27	116.
Undesignated	.....	27,102.11	....
Totals	$2,600,000.00	$2,791,330.77	107.

THREE LUTHERAN EXECUTIVES

Photo by Mike Blizzard, Atlantic City Press

At the 36th annual meeting of the National Lutheran Council, February 2-5, 1954, three Lutheran executives in the co-operative field were present. Shown in this photo, they are, left to right: The Rev. W. A. Mehlenbacher, executive director, Canadian Lutheran Council; Dr. Paul Empie, executive director, National Lutheran Council; Dr. Carl Lund-Quist, executive secretary, Lutheran World Federation.

WORTHY OF NOTE . . .

Lutheran Churches were urged, Atlantic City, to popularize the R serve Chaplaincy of the Armed Forc among their younger pastors in ord to maintain quality and quantity c chaplaincy services, by the retiring se retary of the Bureau of Service to Mil tary Personnel, Col. (Ret.) Gynthe Storaasli. . . . A special grant of $25 000 is being made this year to th American Bible Society by the Na tional Lutheran Council in recognitio of the 150th anniversary of Bible So ciety work. . . . Review of the entir life of the Lutheran Church to mee the "mid-century population upheaval" in America and its effect "upon ever phase of the Church program" wa called for by Dr. H. Conrad Hoyer executive secretary of the Council's Division of American Missions.

e Bookmark

ntinued from page 199)

ed her that she deserved it for being so faithful to husband.

The next time I came, she smiled at me for the first ne, and thanked me so sincerely for the nice book. hat Minnesota story did me much good. I knew that tor and family well. They was so nice to us and confirmed me." Christmas Day she was in church, the next Communion she knelt at the Lord's Table, l from then on she shared faithfully in the work of Church. Thirteen Christmases have passed; at every she has remembered us with gifts and greetings.

The bookmark brought all this back to our memory. It did much more too. I had worried about having seen so little fruit of my labor lately. The bookmark came as a message from God that His grace is sufficient. Surely "God moves in devious ways, His wonders to perform."

PASTORAL CONFERENCE MEETINGS

Date	District	Place
Apr. 20-21,	S. Minn.,	Curtis Hotel, Minneapolis
Apr. 20-22,	R. Mt.,	Great Falls, Mont.
Apr. 20-21,	S. Dak.,	Our Saviors, Omaha, Neb.
Apr. 26-27,	N. Dak.,	Trinity Luth., Bismarck, N. D.
Apr. 27-28,	N. Minn.,	First Luth., Bemidji, Minn.
Apr. 27-29,	Pacific,	Camp Menucha, Portland, Ore.

Within the E.L.C.

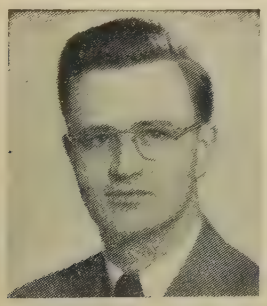
RSONS

Dr. William R. Scott, a member of nity Church, Brooklyn, N. Y., will the course of the current year be- ne a medical missionary in the serv- of the Santal Mission.

The Rev. Rolf G. Hanson, Grand rais, Minn., has accepted a call to st Lutheran Church, Havre, Mont., l will move there in May.

The Rev. E. A. Bersagel, formerly tor of the Bethlehem-Elim parish, ne, S. Dak., was on Feb. 7 installed pastor at Bruce, S. Dak.

The Rev. Robert W. Larsen, pastor Our Saviour's Church, Casper, Wyo- ng, has been named assistant execu- e secretary of the National Lutheran uncil's Division of Student Service,



th headquarters in Chicago. Pastor rsen was in his student days twice sident of The Lutheran Student sociation of America, and was active two other national student organiza- ns: The United States Christian uncil and The World Student Chris- n Federation.

Vernon P. Faillettaz, senior at Lu- r Theological Seminary, St. Paul, accepted a call to Bethel Church, icago, which he served as intern 2-53. He will begin his pastorate in Bethel after ordination next summer.

DISTRICTS

Southern Minnesota

Minneapolis, Minn. The Bethel-Nazareth parish has made a contract with an architectural firm in Minneapolis to draw plans for its new church, which is to be built on 17th Ave. So., between 41st and 42nd Streets.

Slayton, Minn. Miss Audrey James, superintendent of schools in Murray County and a member of Slayton Church, has been named "woman of the year" of the county, on the basis of outstanding activity in church and civic life.

Northfield, Minn. St. John's Church, parish of the Rev. Boral Biorn, is building a $88,000 addition to its parish house.

Minneapolis, Minn. Zion Church, parish of the Rev. H. M. Knudsvig, celebrated Feb. 14 its 70th anniversary. It was organized in 1884 as a daughter-church of Our Saviour's Church.

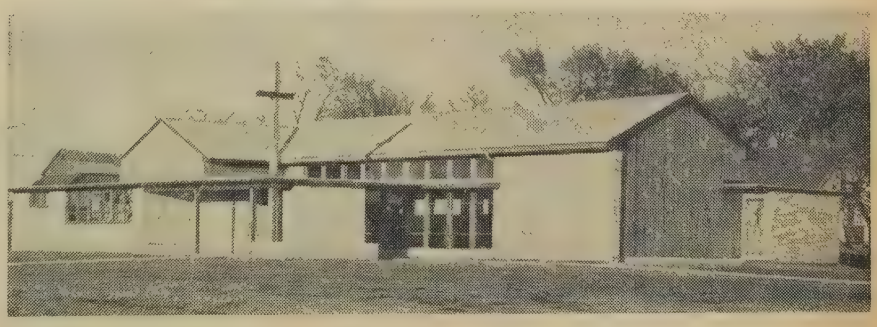
Eastern

Milwaukee, Wis. The new church edifice of Our Saviour's Church, parish of the Rev. A. Reuben Gornitzka, will be ready for occupancy shortly before Easter. It will be dedicated Sunday afternoon, June 27, by Dr. J. A. Aasgaard, general president of The Evangelical Lutheran Church. Dr. Martin Anderson, president of the Eastern District, will preach at the morning service that day. At its annual meeting the congregation voted to add to its full-time staff of four workers, at present, a director of religious education and youth. The income of the parish during 1953 totaled $140,000.

Northern Minnesota

Beaver Bay, Minn. The congregation organized in 1953 in this town in Minnesota's taconite region has assumed the name Sychar; it is making

NEW WISCONSIN CHURCH DEDICATED



About fifty years ago Dr. J. A. Aasgaard, now president of The Evangelical Lutheran Church, dedicated the church building, just erected by Wautoma Holden Church, Wautoma, Wis., the first church dedication at which he officiated. On Nov. 15, 1953, he dedicated a new church built by the same congregation at a cost of $65,000. This church contains, besides the sanctuary proper, a fellowship hall, Sunday school rooms, office, and kitchen. The Rev. Halvard Running is pastor of the Wautoma parish.

NEW OREGON PARISH DEDICATES PARSONAGE

A new parsonage, shown herewith, was dedicated Jan. 17 by Fir Lawn Church, Sweet Home, Oregon, a congregation which was formally organized Nov. 29, 1953, with 101 charter members. The same day the congregation voted to become self-supporting. Pastor of this new church is the Rev. Oliver Everette.

steady progress. Its pastor is the Rev. T. O. Hill.

South Central

Fort Worth, Texas. Among recent guest preachers at Trinity Church, parish of the Rev. J. R. Groettum, have been Dr. Magnus A. Dahlen, executive secretary of the ELC Department of Charities, on Feb. 7, and the Rev. C. M. Hanson, executive director of the Zion Society for Israel, on Feb. 14.

Northwood, Iowa. The new church erected by First Lutheran Church, parish of the Rev. Oscar Mikkelson, will be dedicated May 16.

Elgin, Iowa. This young parish has built a parsonage and will start construction work on its church later in the spring. It now has about 200 members and has sufficient funds pledged to finance its building project.

Gruver, Texas. Oslo Church, which is the only ELC church in the Texas Panhandle, will dedicate its new parsonage April 11. The Rev. J. P. Knutson is pastor of this parish.

Pacific

Tacoma, Wash. A new ELC church is developing in The Narrows section of West Tacoma, under the leadership of the Rev. J. L. Moilien, until lately pastor of Central Church in Everett. After the building of a parsonage the erection of a church is the next forward step.

California

Montebello, Calif. Lutheran Missionary Church, organized in the fall of 1949, has now in advance of 225 members. During 1953 it had an income of nearly $24,000. Its pastor is the Rev. Leonard C. Masted.

JOSEPHINE SUNSET HOME DEBT FREE

Josephine Sunset Home, Stanwood, Wash., attained by the end of the past year the goal which its slogan for the year: "Debt Free in 1953" had set early in the year. In addition, within a period of some weeks into the new year sufficient funds had been accumulated to warrant the Board's changing the designation the Debt Free Fund into Building Fund. The Home thus may look forward toward an early expansion of its plant, so as to accommodate more than the 63 residents now residing there. The R
O. L. Haavik is superintendent of t
Home.

ALL-LUTHERAN FOOD APPEA IN IOWA

Committee members in charge
the All-Lutheran Food Appeal in Io
report that during 1953 a total of $5
218.99 was contributed by Luthera
in the state. The 106 ELC parishes
the state raised approximately $1
000. Topping the list of contributo
were the American Lutheran Chur
parishes in Iowa.

OBITUARY

Mrs. J. Aarthun

Mrs. Gertrude Anderson Aarthu
widow of the Rev. John Aarthun (di
in 1943), passed away Feb. 7 at Rugb
N. Dak., in her 70th year. Funer
services were held Feb. 11 at First L
theran Church at Rugby, later at Ma
ville, N. Dak. Pastors A. B. Solbe
and T. K. Spande officiating, respe
tively. She was born April 9, 188
Trained for the nursing profession.
1909 she married the Rev. John Aa
thun, then pastor at Pullman, Ill.; lat
he served parishes at Milton, N. Dak
Absarokee, Mont., and Lignite, N
Dak. She is survived by four sons ar
nine grandchildren; her son Erling
pastor in Rugby, N. Dak.

NEW CALIFORNIA CHURCH ORGANIZED

Shortly after the formal organization of the new Faith congregation at Arcata, Calif its first worship service after this event took place Sunday, Jan. 17. The service wa conducted by the Rev. Gaylerd Falde, president of the California District. As charte members 99 were received. Members of the church council were installed, and sever members were received through baptism or confirmation. The accompanying picture show the members of the council, together with District President Falde and Roger Veur student pastor of the new congregation. The beginning of church work in Arcata as we as the formation of the congregation took place under the initiative of Calvary Churc of the neighboring town of Eureka, parish of the Rev. Otis A. Lee.

NEW PARSONAGE AT HOWARD LAKE

y in January the parsonage of St. John's Church, Howard Lake, Minn., was dedicated District President Reinertson. The Rev. Arnold J. Melom was also installed as pastor of parish at that time.

The Rev. A. O. B. Molldrem

The Rev. Andrew O. B. Molldrem, o since his retirement from the par- ministry in 1946 has been living in thfield, Minn., passed away Jan. Funeral services were held at St. n's Church, Northfield, Feb. 1, Pas- Boral Biorn and R. M. Fjelstad ciating. Molldrem was born July 1876, at Ferryville, Wis. He ob- ned his B.A. at St. Olaf College in 6, his M.A. at Gallandet College 1907, and completed his seminary rse in 1915 at U. C. Seminary, St. il. From 1908 to 1912 he taught at Olaf College and served 1919-29 as sident of Central Wisconsin Col- e, Scandinavia, Wis. Served as pas- in the following parishes: Star- k, Manitoba, 1915-16; Winchester, s., 1916-19; Gary, Minn., 1929-46. is survived by his wife, nee Anna rson, and four sons. One of his sons, iel R., is pastor of Our Saviour's urch, Beloit, Wis.

Mrs. S. J. Maakestad

Mrs. Martha Oleson Maakestad, the dest member of First Lutheran urch, Lee, Ill., died Jan. 16, 88 years age. Funeral services were held Jan. at the church named above, the v. M. W. Tolo officiating. She was rn Jan. 9, 1866, in the Lee commun- and spent most of her life there. e was preceded in death by her hus- nd, Sjur J. Maakestad (died 1918), d by an only son. Survivors are en daughters, four grandchildren, d two great-grandchildren.

Capt. Adrian L. Christenson, Jr.

Memorial services for Capt. Adrian Christenson, Jr., Northfield, Minn., American airman now officially ed as dead after having been miss- in Korea for more than a year, re held Sunday afternoon, Jan. 17, at e Memorial Chapel, St. Olaf Col- e. Speakers were: the Rev. Maynard Iverson, the Rev. Boral Biorn, and the Rev. H. B. Hanson. The St. Olaf College Air Force ROTC Cadet Corps attended the service en masse, and members of St. Olaf College Adrian L. Christenson, Jr., Chapter served as honorary pallbearers. The late Air Force officer, a son of Mr. and Mrs. Adrian L. Christenson, Sr., Northfield, was born at Coleraine, Minn., Dec. 14, 1925. After attending St. Olaf College and the University of Minnesota he enlisted in the Air Force in 1947, receiving his wings the following year. In February, 1951, he was sent to

Preaching-Teaching-Reaching Evangelism Mission Schedule

(Conrad M. Thompson, Agnar S. Tanner, Oscar C. Hanson)

Arrowhead Circuit—February 7-11
Green Bay Circuit—February 21-25
Goodhue Circuit—February 28-March 4
Estherville Circuit—March 14-18
Park River Circuit—April 4-8
Minneapolis Circuit—April 25-29
Lemonweir, La Crosse, Vernon and Fillmore Circuits—May 2-6

EVANGELISTS' SCHEDULE

Conrad M. Thompson

Milwaukee, Wisconsin, March 8—Lutheran Evangelism Council meeting
Roland, Iowa, March 28-31—Salem Lutheran Church
Rice Lake, Wisconsin, April 15-16—Holy week services—Our Savior's Church
Rice Lake, Wisconsin, May 4—Spring W.M.F. Convention

Oscar C. Hanson

Volga, South Dakota, February 21—Regional Evangelism Rally
Crookston, Minnesota, March 7-11—Evangelical Lutheran Church (Trinity)
Austin, Minnesota, March 21—Men's Rally
Clear Lake, Iowa, March 28-April 1—Zion Lutheran Church
Arlington, South Dakota, April 4-8—Evangelical Lutheran Church (Trinity)
Houston, Minnesota, April 11-15—Evangelical Lutheran Church (Houston)

Agnar S. Tanner

Longmont, Colorado, March 7-10—Bethlehem Lutheran Church
Colorado Springs, Colorado, March 21-24—Our Savior's Lutheran Church
Missoula, Montana, March 28-April 4—St. Paul's Lutheran Church

T. W. Tysdal

February 28-March 4, Princeton, Minnesota—V. A. Jenson, Pastor
March 7-11, Lodi, Wisconsin—L. A. Mathre, Pastor
March 14-18, Oakes, North Dakota—R. C. Cartford, Pastor
March 21-26, Lakota, North Dakota—M. A. Olson, Pastor
March 28-April 1, Pekin, North Dakota—Clifford J. Ritland, Pastor
April 4-8, Frost, Minnesota—Richard Peterson, Pastor
May 2-9, Seneca, Illinois—L. Larson, Pastor

Allen V. Lee

February 28-March 4, Medill Lutheran, Chicago—O. G. Otterness, Pastor
March 13-18, Emmons, Minnesota—Carl Hanson, Pastor
March 28-April 1, Grand Meadow, Minnesota—E. V. Holland, Pastor
April 4-8, Sinai, South Dakota—R. W. Wilson, Pastor
April 11-16, Crookston, Minnesota—David Larson, Pastor
April 25-29, Sauk Center, Minnesota—Harold Peterson, Pastor
May 9-13, Finley, North Dakota—Oscar Jordahl, Pastor

Edgars Kiploks

February 21, Sioux Falls, South Dakota
February 28, Pierre, South Dakota
March 7, Yankton, South Dakota
March 14, Redfield, South Dakota
March 20, Owatonna, Minnesota
March 21, Des Moines, Iowa, Augustana Church—Dr. Lack, Pastor
March 28, Sioux Falls, South Dakota

Korea. He is survived by his parents, his wife (nee Cozette Peterson), two daughters, a sister, and a brother.

ANNOUNCEMENTS

Scandinavia Church, Scandinavia, Wis., parish of the Rev. Elmer R. Larson, will observe its 100th anniversary Sunday, June 20th; services at 10:00 a.m. and at 2:00 and 7:30 p.m. Guest speakers will include sons of the congregation now in the ministry.

Wanted: Choir robes in exchange for fruit. Is there somewhere a generous choir which will give a young Arizona church its used robes? As token thanks will be sent a crate of delicious tree-ripened fruit and dates. Address Hope Lutheran Choir, 6600 So. Central, Phoenix, Arizona.

Home in Southwest for sale: 2-bedroom home in Phoenix, Arizona, by Lutheran serviceman. Near new ELC church. $500 down; furniture if desired. Write the Rev. Peter A. Thompson, 6600 So. Central, Phoenix, Arizona.

Correction: In the article, "The Church Parking Problem," issue of Feb. 16, p. 150, an editing mistake occurred. For "65 inches," "50 inches," and "60 inches," read **feet** in each case.

For Sale: 34 used black choir gowns and white silk crepe surplices. Write Mr. Alvin Ahlquist, Willmar, Minn.

CHANGES OF ADDRESS FOR PASTORS

H. M. Mason, 320 Elm St., Antigo, Wis. (1-25-54)

J. A. E. Naess, 805 W. Foothill, Monrovia, Calif. (2-1-54)

W. G. Smedsrud, 2126 Gable Lane, Ames, Iowa (4-1-54)

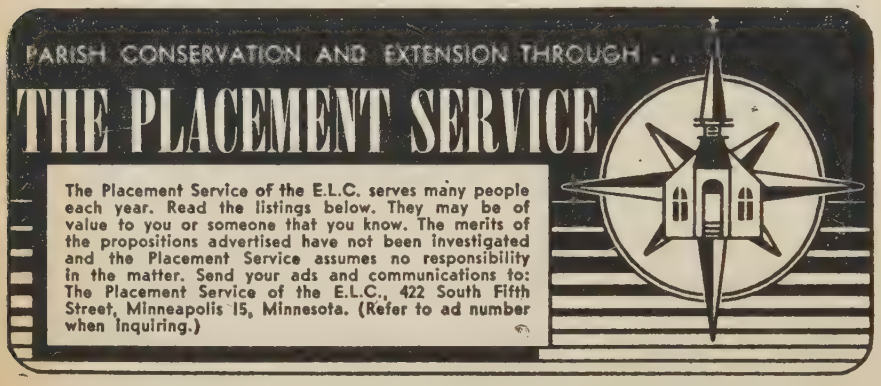
Paul H. Sanders, Elroy, Wis. (4-21-54)

H. Wm. Sorensen, 1815 York, Des Moines, Ia. (1-15-54)

A. B. Cornelson, Box 1235, Great Falls, Mont. (2-2-54)

H. J. Stolee, 11518 First Ave. N. W., Seattle 77, Wash. (2-1-54)

Mr. K. L. Ellingson, Webster, Minn. (Lay preacher) (2-1-54)


PARISH CONSERVATION AND EXTENSION THROUGH . . .
THE PLACEMENT SERVICE
The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200 acre farm for sale because of illness. Dairy farm in Cass Co., Minnesota, lake region. Beautiful virgin pines around buildings, good buildings. Livestock and machinery on farm available. 350-1A

Lutheran family wanted on 80 acre farm in Cass Co., Minnesota. Had 10,000 turkeys on it in 1953. Ample buildings. 1 mile from town. 350-2A

240 acre farm with 155 acres under cultivation for sale in Stearns Co., Minnesota. All modern house, buildings excellent. 4 miles from town. $30,000. 350-3A

160 acre farm for sale in beautiful lake country. Stearns Co., Minnesota. 5 miles from town and church. Good soil and buildings. $25,000. 350-4A

280 acre farm with 175 acres under cultivation for sale in Stearns Co., Minnesota. All modern, good heavy soil, buildings are excellent. $40,000 is price. Church in town. 350-5A

247 acre farm and personal property for sale in Trempealeau Co., Wisconsin. 135 acres tillable. Modern house and barn. Phone, REA, school bus, and black top road. 34 head of livestock, tractor machinery. Possession April 1. Price $28,000. 350-6A

For sale—8 acres improved land near town in Lincoln Co., South Dakota. Academy high school in town. Write for further information. 350-7A

For sale—160 acre farm with good set of buildings in Roberts Co., South Dakota. 140 acres in field, balance pasture. Scandinavian Lutheran locality. 350-8A

160 acres highly improved, bordering a hard-surfaced highway close to town in Roberts Co., South Dakota. Six room house, fair barn, large machine shed, fine location. Lutheran community. Spring possession, liberal terms. 350-9A

Two quarters for sale in Roberts Co., South Dakota, without buildings. Borders highway 81 which is now being hard-surfaced. Best of soil, spring possession. Liberal terms. A good revenue return investment. 350-10A

480 acres of highly improved land in Day Co., South Dakota, best of soil. REA. May be had on very liberal terms and low rate of interest. Lutheran community. Spring possession. 350-11A

160 acre improved farm in Roberts County, South Dakota for sale. 140 acres under cultivation, priced to sell. Spring possession. 350-12A

406 acre highly improved farm for sale in Marshall Co., South Dakota. REA, hard-surfaced highway; fine location. Some lake-shore property; real buy in good comm... Fine market for dairy products and g... products to cottage folks along lake. 35...

Businesses

Ready-to-wear store for sale in nor... South Dakota. Closing out at bargain ... Wish to retire. Store has been in same ... over 50 years. Best location in city of ... 3500. 35...

For sale—six apartment building in ... shall Co., town in northern Minnesota. ... sonable. Good income. Can be used for r... or other business place. Great Northern ... across the street. New Lutheran chur... 350...

FOR RENT

One or two girls wanted to share ... furnished duplex with two other girl... south Minneapolis. Prefer girls over tw... five. 350...

POSITIONS WANTED

Lutheran widow with one child, de... housekeeping position for small family... motherless home on modern farm in Mi... sota. Available for position in March. ... experience. 350-...

Young man with M. S. degree in bio... and six years of teaching experience w... like a teaching position with a college. ... 350-...

HELP WANTED

Wanted—housekeeper on ranch in Per... Co., South Dakota. Modern home. T... adults. Lutheran preferred. 350-...

Wanted—Experienced all around mec... technician for private laboratory in Chic... suburb. Excellent future for right pa... Pleasant working conditions, ideal locat... State academic and technical training, ... experience. Salary open. 350-...

Woman wanted for general housew... cooking, and care of children in south... Minnesota family home. No laundry or i... ing work. References requested. Live in. ... 350-...

Four teachers wanted for rural schools ... prosperous farm and ranch area in Lib... Co., Montana. Near ELC church. Mod... teacherages with electricity. Good wages. 350-...

Help wanted—Relief housemother. Must ... willing to live in. Children's Home in He... County, Illinois. 350-...

Wanted—Middle-aged Lutheran couple ... work as matron and caretaker in sma... Home for the Aged, church-supported, ... Minnesota. Good salary, room and boa... social security. Need is urgent. 350-2...

Dentist wanted in north central Kan... town of 1,400. Present one has retired; ... other dentist practicing. Available office spa... ELC church in town. 350-2...

Christian caretaker wanted in Chicago ... cue mission. Should be qualified to drive ... on Sunday for children, also station wag... for occasional weekday pickups. Fair sala... apartment and utilities provided. Marr... couple without children would be bo... Middle-aged. 350-2...

Would like to have elderly Christian m... for doing chores on farm. Husband is goi... to have an operation. Goodhue Co., Minn... sota. 350-2...

Wanted—man to work on grain and stc... farm in Sheridan County, Montana. Must ... able to run tractor. $150 per month wag... plus board and room. Wanted to start fi... part of April. 350-2...

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From November 30 through December 18, 1953

Aamodt, Martin, Shelly, Minn., $3.
Anderson, Alfred, Waseca, Minn., $2.
Anderson, Art, Desmet, S. Dak., $5.
Anderson, Mrs. Carrie, Madelia, Minn., $5.
Anderson, Earl M., Chippewa Falls, Wis., $10.
Anderson, Joseph, Karlstad, Minn., $2.
Anderson, Henry, Hogle, Mrs., Klenrud, Mrs., Obert, Nebr., $34.50.
Anderson, Mrs. Nils, Sauk Centre, Minn., $20.
Anderson, Mrs. Olaf, Kasson, Minn., $8.
Anderson, Olaus, Caledonia, Minn., $9.
Anderson, Oliver, Austin, Minn., $4.
Askelson, Mrs. Laura, Story City, Ia., $31.
Asleson, Jacob A., Stoughton, Wis., $30.
Balie, Fred Sr., Belgrade, Minn., $45.25.
Bakkum, Otto, Westby, Wis., $21.
Becker, Merle, Caledonia, Minn., $2.
Benson, Mrs. Tom, Kindred, N. Dak., $27.
Benson, Mrs. Anna, Blooming Prairie, Minn., $11.
Berdahl, Ed, Lake Preston, S. Dak., $2.
Berg, Harold, Lidgerwood, N. Dak., $26.
Berg, Mrs. John, Tyler, Minn., $5.
Bergeson, Martin E., Dalton, Minn., $3.50.
Berskow, Mrs. Thomas, Elbow Lake, Minn., $1.
Bjornson, Mrs. Lars, Twin Valley, Minn., $5.
Bladholm, Clifford, Marshall, Minn., $3.
Block, Mrs. Emma E., Silverton, Ore., $5.
Braaten, Mrs. Esther, Plaza, N. Dak., $33.
Brekke, Edward, Bryant, S. Dak., $16.
Brekke, H. O., Velva, N. Dak., $24.
Brown, Bradley, DeSmet, S. Dak., $2.
Blue, Mrs. Martha, Sisseton, S. Dak., $2.
Butek, Larry, Strum, Wis., $7.
Calhoon, Frank, Midland, S. Dak., $10.
Carlblom, Oscar, Lisbon, N. Dak., $10.
Clement, Carl J., Elk Mound, Wis., $23.50.
Connon, Harvey, Seattle, Wash., $3.
Cordahl, Mrs. M., Fergus Falls, Minn., $9.
Corey, Mrs. Grace Knudson, Larimore, N. Dak., $8.
Dahl, Albert, Hawley, Minn., $25.
Dahl, Howard, Sloan, Ia., $97.50.
Dahl, Mrs. Ole, Cashton, Wis., $12.
Davidson, Anna, Strum, Wis., $2.
Dekko, Mrs. Cora, Ada, Minn., $5.
Dierdorf, Matilda, Palermo, N. Dak., $2.
Egtvedt, Mrs. Chas., Dennison, Minn., $2.
Ellingboe, Ole, Sunburg, Minn., $5.
Eneboe, Matilda, Canton, S. Dak., $8.
Erickson, Gerhard, Thorson, Mrs., Cambridge, Ia., $26.
Erickson, Gilbert, Clear Lake, Minn., $18.
Erickson, Mrs. O. M., Renner, S. Dak., $54.
Ettesvold, Carl, Glenwood, Minn., $122.
Evenson, Mrs. Melvin, New London, Minn., $3.
Everson, Ed, Fordville, N. Dak., $11.
Fister, Mrs. Sanna, Lime Springs, Ia., $14.50.
Flack, Mrs. Olaf, Starbuck, Minn., $198.25.
Flaten, Mrs. Albert, Glenwood, Minn., $64.50.
Flom, Mary, Glenwood, Minn., $25.50.
Floy, Hans, Clear Lake, Ia., $1.50.
Flugstad, Olaf, Halma, Minn., $2.
Formo, Mrs. J., Hastings, N. Dak., $3.
Fossum, Mrs. Anna, Spicer, Minn., $3.
Fretheim, The Rev., Glenville, Minn., $5.
Fretheim, The Rev. S. J., Scarville, Ia., $10.
Gardner, Mrs. John, Viroqua, Wis., $5.
Gehn, Helen, DeSmet, S. Dak., $27.
Gilbertson, Mrs. Edward, Stoughton, Wis., $45.
Glesne, Oscar, St. Olaf, Ia., $24.50.
Grindland, Mrs. Karine, Bainville, Mont., $5.
Grinley, Bendeck B., Portland, N. Dak., $57.
Grove, Mrs. Jennie, Glenwood, Minn., $73.75.
Gunderson, Nels, Mondovi, Wis., $15.75.
Gunderson, Mrs. B., San Francisco, Calif., $10.
Guldseth, Mrs. Bernhard, Ashby, Minn., $75.
Hagen, Dick, Gatzke, Minn., $3.
Hagen, Theo., Hanks, N. Dak., $25.
Halvorson, Ed. T., Frost, Minn., $27.
Halvorson, Mrs. Henry, Zahl, N. Dak., $7.
Hamen, Henry, DeSmet, S. Dak., $2.
Hanson, A. M., Granite Falls, Minn., $21.50.
Hanson, Ansel, Hanska, Minn., $23.50.
Hanson, Carie, Comstock, Minn., $19.
Hanson, Mrs. H. H., Clarkfield, Minn., $10.
Hanson, Joseph A., Dallas, Wis., $40.
Hanson, Manduis, Luverne, Minn., $5.
Hanson, Thos., Erskine, Minn., $2.
Hanson, Thorvald, Westbrook, Minn., $3.
Haroldson, Pamala Mae, Amboy, Minn., $41.
Hastad, Mrs. Ila, Dawson, Minn., $28.50.
Hauge, Mrs. Sophie C., Wolf Point, Mont., $23.
Havnen, A. J., Rake, Ia., $76.
Hector, O. M., Crosby, N. Dak., $4.
Helland, John, Johnson, Mr. and Mrs. A. J., Ada, Minn., $966.76.
Helma, Mrs. Ed, Franklin, Minn., $6.
Hendrickson, John, Waukon, Ia., $5.
Henjom, John H., New London, Minn., $171.
Henrickson, Karen Skoapen, Valley City, N. Dak., $7.
Hensel, Will, Wautoma, Wis., $5.
Hering, Mrs. William, Faribault, Minn., $14.
Hermanson, Richard, Poulsbo, Wash., $5.
Hill, Art, Ray, N. Dak., $20.
Holstad, Mrs. Martha, Eleva, Wis., $5.
Hovland, Mrs. Ole, Reeder, N. Dak., $5.
House, Herman, Dunseith, N. Dak., $5.
Hovde, Theodore, LeRoy, Minn., $5.
Hoverson, Mrs. Ragnhild, Starbuck, Minn., $1.
Husom, Thomas, Long Prairie, Minn., $5.
Indahl, Willie, Erskine, Minn., $9.
Irgens, Walter, Farwell, Minn., $9.50.
Iveland, A. T., Luverne, Minn., $3.
Iverson, Mrs. Emma, Eleva, Wis., $9.
Jacobson, Mrs., Jackson, Minn., $5.
Jacobson, Mrs. Christine, Kenyon, Minn., $5.
Jacobson, Emmett, Decorah, Ia., $30.50.
Jacobson, Julia, Fergus Falls, Minn., $10.
Jahr, Ronald, Peterson, Minn., $10.
Jensen, Hulda, San Francisco, Calif., $30.
Jensen, J. W., Stoughton, Wis., $63.50.
Jermstad, Oscar, Glenwood, Minn., $1.
Jessen, Mrs., Jackson, Minn., $5.
Jessen, Mrs. Ed, Windom, Minn., $6.
Johnson, Mrs. Celia, Arlington, S. Dak., $5.
Johnson, Charles, Viroqua, Wis., $3.
Johnson, Eric, Lakefield, Minn., $8.
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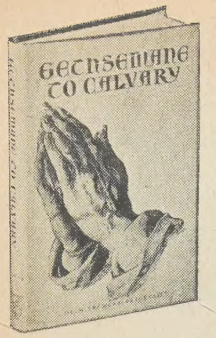

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hulelt, Paul, Caledmis, Minn., $14.
human, Al, Morris, Minn., $7.
arles, Gage Wilson, Dunn Center, N. Dak., $2.
ebeck, H. C., Sioux Rapids, Ia., $13.50.
ehus, The Reverend Knut, Decorah, Ia., $10.
gried, John Helmer, Albert Lea, Minn., $31.
erry, Mrs. Andrew, Viroqua, Wis., $14.
monson, Mrs. Emma, Slater, Ia., $81.50.
monson, Ole, Decorah, Ia., $1.
monson, Mr. and Mrs. S. I., Benson, Minn., $45.
oquist, C., Kerkhoven, Minn., $5.
aalen, Mrs. Martha, Boyd, Minn., $32.
are, Mrs. S. J., Radcliffe, Ia., $1.
ovgaard, S. A., Inwood, Ia., $23.
ukerud, Mrs. A., Hayfield, Minn., $10.
ette, Mrs., Rugby, N. Dak., $2.50.
etto, Mrs. Andrew, Overly, N. Dak., $10.
nith, Mrs. Frank, Glenville, Minn., $5.
endsrud, Chester, Dalton, Minn., $8.
ortum, Mrs. Bessie, Canby, Minn., $5.
leim, Mrs. Alex, Superior, Wis., $4.
enberg, Mrs. Gust, Bucyrus, N. Dak., $5.
enberg, Mrs. Gust, Hettinger, N. Dak., $10.
evenson, Albert, Dodge Center, Minn., $1.
eward, Everett E., St. Ansgar, Ia., $26.25.
iehl, Amelia, New Richland, Minn., $35.
ockstad, O. A., Milnor, N. Dak., $7.
randjord, Mrs. Nels, Westbrook, Minn., $2.
yve, Mrs. Ole M., Dennison, Minn., $8.
ndby, Mrs. Caleb, Elk Mound, Wis., $16.50.
vare, Ole, Hay Lakes, Alta., Can., $5.
venson, Mrs. E. B., Barron, Wis., $10.
viggum, Mrs. Flossie, Viroqua, Wis., $7.
igs, Gulbrand, Sunburg, Minn., $8.
mte, Lawritz H., Ettrick, Wis., $11.
nborg, Jean, Wallingford, Ia., $8.
ompson, Mrs. Bertha, Slater, Ia., $19.50.
ompson, C. T., Belfield, N. Dak., $155.50.
ompson, Gabriel, Luverne, Minn., $32.
on, Adolph, Sedan, Minn., $25.
orson, The Reverend, Clifton, Texas, $10.
orson, Mrs. Bertha, Newark, Ill., $4.
orson, The Reverend P. E., St. Paul, Minn., $158.
orstad, Edward L., Madelia, Minn., $40.
ce, Robert, Glenwood, Minn., $4.26.
ftness, Alfred, Boyd, Minn., $3.
lifson, Mrs. Oliver, Hancock, Minn., $11.
llerude, Ole, Esmond, N. Dak., $23.
so, Mrs. Conrad, Esmond, N. Dak., $51.
ehus, Mrs. Marie, Spring Grove, Minn., $46.

Tuseth, Charles, Beltrami, Minn., $6.
Tweet, Ruth, Yorkville, Ill., $4.
Verplank, Mrs. Clarence, Ellendale, Minn., $9.
Veum, Thrand, Cyrus, Minn., $8.
Vieths, William, Faribault, Minn., $4.
Waage, The Reverend K. O., Noonan, N. Dak., $10.
Wagtskjold, Mrs. Anna, Cloquet, Minn., $10.
Walker, William E., Slater, Ia., $29.
Wam, Mrs. Ellen, Fargo, N. Dak., $5.
Wangberg, Mrs. J. O., Council Bluffs, Ia., $43.
West, Marlene Alvina, Clarkfield, Minn., $5.
Westergaard, Anders, Des Moines, Ia., $21.
Westphal, Albert, Franklin, Minn., $5.
White, Mrs. Lottie, Walcott, N. Dak., $17.
Wicks, Ole, Canby, Minn., $10.
Wilson, Mrs. Cealia, Lime Springs, Ia., $9.
Yiull, Mrs. Robert, Marseilles, Ill., $5.
Zimmerman, Ed, Ihlen, Minn., $28.50.

From January 25 through February 5, 1954

Aamodt, Otto, Spring Valley, Wis., $6.
Aaland, Herman, Stanley, N. Dak., $5.
Aas, Ole, Stanley, N. Dak., $17.50.
Anderson, Mrs. Alfred, Glenwood, Minn., $27.42.
Anderson, Emil, Dallas, Wis., $6.
Anderson, Hildur, Lisbon, N. Dak., $10.
Anderson, John, Marshall, Minn., $25.
Anderson, Mrs. P. Martin, Klamath Falls, Ore., $5.
Barber, Mrs. Bradford, Oakland, Calif., $294.
Berg, Caroline, Clarkfield, Minn., $38.
Berg, Mrs. Carrie, Edmonton, Alta., Can., $2.
Berg, Marwin, Gary, Minn., $16.
Berge, Matt, Fargo, N. Dak., $5.
Bergeson, Mrs. M. E., Dalton, Minn., $5.
Birkestrand, Mrs. W. J., Huxley, Ia., $67.
Bishop, Eugene, Newcastle, Nebr., $17.
Brandhagen, Sister, Lennox, S. Dak., $14.
Brandvold, Martha, Kenyon, Minn., $64.
Burresen, Ole, Clermont, Ia., $5.
Bye, Betsy, Boyd, Minn., $31.
Christopherson, Iver, Oakland, Minn., $8.
Christopherson, Mrs. Lenwick, Modena, Wis., $5.
Colstad, Mrs. George, Lodi, Wis., $6.50.
Darling, Ora, Bradley, S. Dak., $1.
Ellefson, Mrs. Maria, Jackson, Minn., $17.
Ellingson, Elling, Evansville, Minn., $21.
Estemon, G. H., Elbow Lake, Minn., $2.
Faken, Mrs. B. J., Towner, N. Dak., $1.
Fjeld, C. O., Nome, N. Dak., $27.
Fjeld, Ole, Minot, N. Dak., $2.
Fiansaas, Andrew, Loring, Mont., $15.
Fleissner, Mrs. John, Hayti, S. Dak., $2.
Flo, Albert, Bricelyn, Minn., $25.
Fosness, Clarence, Bricelyn, Minn., $4.
Hairup, Martin, Clear Lake, Ia., $3.
Halvorson, Hattie, Landa, N. Dak., $2.
Halvorson, Mrs. Henry, Zahl, N. Dak., $20.
Halvorson, Mrs. Nora, Evansville, Minn., $36.50.
Hanson, Nils, Rosholt, Wis., $7.
Hanson, Will, LeRoy, Minn., $8.
Haug, A. J., Duluth, Minn., $5.
Haugen, Mrs. Russell, St. Paul, Minn., $10.
Herland, E. J., Fargo, N. Dak., $5.
Holden, Otto M., St. James, Minn., $11.50.
Horntvedt, Lars, Columbus, N. Dak., $4.
Hoslund, John, Peterson, Minn., $15.
Hovda, Claber, Stanley, N. Dak., $4.
Hove, Mrs. Ida, Carlos, Minn., $5.
Hovick, T. O., Armstrong, Ia., $38.
Huss, Vernon, Alamo, N. Dak., $10.

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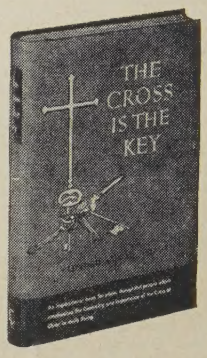
CLIFFORD A. NELSON
Pastor, Gloria Dei Lutheran Church, St. Paul, Minnesota



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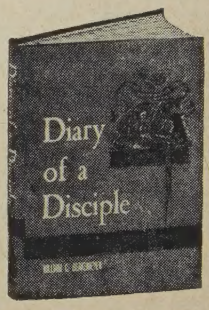
WILLIAM C. BERKEMEYER
Pastor, St. Matthew's Evangelical Lutheran Church, Bethlehem, Pennsylvania



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